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expressed surprise that so much actually had been accomplished towards world peace. Mr. Morris was United States Consul at Ghent for six years and was secretary to Chief Justice Fuller in the Muscat Dhow arbitration before the Hague Court in 1905.

For two Sundays, July 31 and August 7, the Field Secretary supplied the pulpit of the First Congregational Church, Evanston, of which Rev. Dr. McElveen is pastor. The subjects presented were "What is Worth a Life?" and "The New Soldiery."

On Sunday, August 14, it was the Field Secretary's good fortune to be the guest of Rev. Jenkin Lloyd Jones at the Tower Hill Summer Encampment, Tower Hill, Wis. At the Sunday morning session of the Woman's Congress at Tower Hill the Field Secretary spoke on "The Dreamers' Beatitude." The text was, "Blessed are the dreamers, for civilization is headed in their direction."

Mr. H. C. Whitehead, the auditor of the second National Peace Congress, which was held in Chicago last year, has completed his work. A balance of about \$160 remained after the payment of all bills, and this balance has been turned over to the treasury of the Chicago Peace Society.

At a cost of \$250,000 to the order, and some \$3,000,000 to individual members, the Knights Templars held their great Triennial Conclave here in August. More money (some \$15,000) was spent for prizes for competitive drills alone than the entire cost of our Peace Congress (about \$12,000). One decorative emblem is said to have cost \$30,000. Truly our American people, although they give generously, have not yet learned to spend discriminatingly.

Through the courtesy of the Netherlands government a beautiful set of official records of the second Hague Conference has been placed in the reference library of the Chicago Society.

During the past few weeks the Chicago Society has coöperated with the other peace societies in movements relating to the appointment of members of the United States Peace Commission and the "Hundred Years of Peace" Committee.

Chicago commissioned about a dozen delegates to attend the Universal Peace Congress at Stockholm.

On Wednesday, August 10, a luncheon was given at Hotel Blackstone to Baron Oura, Minister of Agriculture and Commerce of Japan, and to Hon. T. Sakai, a commissioner of the Grand Exposition of 1917 of Japan. Through the kindness of the Japanese Consul, Hon. K. Yamasaki, the Field Secretary was one of the guests. Baron Oura in his remarks scouted the idea of the possibility of a war between the United States and Japan, and made an earnest plea for the strengthening of the ties of trade and goodwill which bind the two nations together. The Field Secretary suggested to Mr. Sakai that a universal peace congress be held in Tokyo in 1917, in connection with the Exposition, and the Commissioner received the suggestion enthusiastically.

The Chicago Peace Society now numbers three hundred and eighty members, over one hundred having been added during the last two months.

The news of the death of Hon. Robert Treat Paine, President of the American Peace Society, brought great grief to Chicago workers as to all pacifists in the United

States and throughout the world. The Field Secretary will treasure his acquaintance with Mr. Paine as one of the priceless sanctities of life, and the inspiration of this friendship will go on into the years.

153 La Salle Street, Chicago.

What America Might Do for Peace.

Speech of William Jennings Bryan at Edinburgh.

At a great public meeting in Music Hall, Edinburgh, held at the time of the World Missionary Conference, under the auspices of the Edinburgh Peace and Arbitration Society, with many distinguished persons on the platform, William J. Bryan, as reported in the Edinburgh papers, spoke as follows:

"Mr. Bryan, who was received with great enthusiasm, said that he was glad that his country was sufficiently prominent in the peace movement to make it appropriate for him to take part in that meeting. He was sure that whatever differences of opinion they might have at home on economic and political questions, there was a well-nigh universal sentiment in favor of peace. So he thought his right to speak for his country on that subject would not be challenged. Certainly the occasion of the meeting of the Missionary Conference was an opportune time for an expression upon the subject of peace. He believed that the resolution which they would adopt would have great weight. He was willing to carry it home to his own country and bring it to the attention of those in authority, and ask them to give consideration to the voice of Christendom, expressed at this time. He would be glad if those who represented other nations would bring the resolution to the attention of the authorities in their countries, that that meeting might not be without its actual immediate and practical result.

"He had faith in the triumph of the peace movement. (Applause.) All the great forces of the world were behind it. The very fact that the nations of the world were being gathered together in commerce and tied by bonds of trade gave an assurance of peace. They were no longer isolated. They could not but suffer if there was a trade disturbance. There were, however, other greater forces at the back of the movement. The first was the growth in education. The world moved forward intellectually, and it followed necessarily that as people were more intelligent they more and more clearly saw the absurdity of war and the folly of war. (Applause.) The intelligent man understood that they could not settle a question of right by force; they simply postponed it that it might be settled on the basis of justice. The intelligent man knew that a nation could not afford to get an advantage by force, for it would have to pay it back with interest after a while. (Applause.) And the intelligent man believed that the time would come when the world would regard the waging of battle between nations as a thing as ridiculous as the waging of battle between individuals looked to us now. (Applause.)

"Another of the great forces working for peace was the growth of popular government. Instead of government by the few, it was going to be more and more government by the many.

"They found now a larger consideration of the people's interest in the question of war. Wars never brought

blessings to the masses who paid the taxes but never enjoyed the benefits. The more the people had to do with government, the more sure was it that the government would have to consider the peace sentiment which was growing in the world. (Applause.) King Edward believed in peace, and his influence was ever on the side of peace, and the world in sorrow and mourning at his death proclaimed that even a king could be greater than his office by rendering a service to mankind. (Applause.) But when King Edward stood for peace he represented the sentiment of his people as well as his own. He (Mr. Bryan) was glad to testify to the interest taken in the cause of peace by Sir Henry Campbell-Bannerman, and from what he knew of those now in positions of responsibility he thought that he could say that they also shared the sentiment for which Sir Henry and their late lamented king stood. (Applause.) The growing demand of the people for a part in government was seen in the establishment of a Duma in Russia and a legislative body in Turkey and the commencement of an organization of representative government in China. All these steps towards more popular government were steps towards peace.

"Over here they occasionally might read of the danger of war between America and Japan. He asked them not to be deceived by these newspaper reports. There was no danger at all. (Applause.) He had visited Japan and conversed with her public men, and he was satisfied that there was no desire for or expectation of such a war. Neither country asked anything unjust from the other. Neither would receive from the other any injustice. Neither could find a cause for war if it hunted for it. (Applause.) There were two reasons why they had war with big "scare lines"—it gave something to attract attention in the newspapers and it gave excuse for building more ships. He never expected to see a war between two Christian nations. (Applause.)

The moral development of the world meant peace. There was more of the sense of brotherhood to-day than ever there was before on earth. These three forces, intellectual, political and moral development of the world, all made for peace. The only trouble was that there were different ways of bringing it about. Some believed in bringing peace by large navies. Many people got discouraged because bigger battleships were being built, and asked why they did not stop. He had wondered himself, but he did not complain because they did not see immediate evidence of that movement. He knew that this movement was growing more rapidly than their navies were. (Applause.) Governments did not represent the highest ideals to be found in a nation; they represented rather the average of the national sentiment. Many people believed that the best way to bring peace was to make war so expensive that they could not afford to fight. (Laughter.)

"He believed there was a better plan. It was that a nation should trust to the righteousness of its cause and in the wisdom of doing right. By submitting the questions in dispute to investigation, time would be given for the peace sentiment to work and war would be prevented. Man when he was mad talked about what he could do; when he was calm he talked about what he ought to do. (Applause.) Their wars were generally commenced when people were talking about what they could do, and when

they were mad they could not tell whether they had been insulted or not. (Laughter.) They should have time to cool down. What nation could afford to stop the commerce of the world while it fought without telling the world why it fought? A nation owed it to its neighboring nations to come out into the light and let the world know what it was fighting for, and let public opinion get a chance of securing peace without bloodshed. He had faith in the Bible plan, and the nations that believed in peace should be willing to take God at His word and try the plan He had proposed. (Applause.)

"He would like to see his nation make the attempt. He would like to see America say to the world, 'We don't intend to do injustice to anybody, and we don't suspect anybody of an intention to do injustice to us. (Applause.) We are not going to burglarize the world, and we don't therefore expect to equip ourselves with burglars' tools. We are going to say that it is righteousness that exalteth a nation, and we will see what the influence is.' He believed if America announced to the world that it would not build another battleship, that it was not going to encourage war, but that it was going to stand for peace, he did not think his nation would be in the least danger of attack or trouble from any source if it decided to submit its disputes to investigation. If the nations were tied together by such bonds or treaties, then war would be practically impossible. (Applause.) In emphasizing what the world would gain when slaughter ceased and the era of brotherhood began, Mr. Bryan asked what the world would have lost if Shakespeare had been killed as a soldier boy and Burns had fallen on the battlefield. They could imagine what the world would have gained if war had not consumed so many of their best and bravest." (Applause.)

The resolution to which Mr. Bryan was speaking, and which was adopted by acclamation, declared that the nations should enter into treaties stipulating that the contracting parties would, in all cases before any declaration of war or commencement of hostilities, submit the question or questions in dispute to an impartial international tribunal for investigation and report.

The Sixth International Esperanto Congress.

BY STELLA V. KELLERMAN.

[We are glad to give a place in our columns to this account of the recent Esperanto Congress at Washington from the pen of a very warm friend of the new language and of the peace movement as well.—ED.]

The meeting of the sixth International Esperanto Congress, which was held in Washington, D. C., August 14 to 20, was the most unique convention ever held in the United States.

Twenty-seven different nations were represented, and, verily, it seemed that the spirit of brotherhood, so long dreamed of, had arrived; for the mother tongues had been left at home, and the international language, Esperanto, was the common tongue. Racial barriers were forgotten, aye, not only forgotten, but overcome, when these foreigners from many lands grasped each other by the hand and exchanged greetings through the medium of Esperanto.

The fact that twelve governments sent official representatives to the Congress is indicative of the dignity and